342 were sewn together with sinew. The women selected the poles for the lodge, as well as for the travois, and were responsible for [484] erecting and taking down the lodge, for the arrangement of the interior, for the making of the travois, and for the packing and moving of impedimenta.

The foundation of three poles for the lodge was tied together and then raised as a unit. The other poles were arranged one by one, starting with those of the front. The cover of buffalo hides was tied to one pole, the "backbone," which was placed at the center-back, the cover then being drawn into place and fastened securely at the front, with small wooden pins usually made of cherry-tree wood. The ordinary Gros Ventre lodge stakes were shaped like a pin with a relatively small head. One informant, [184 177] however, stated that this form of stake often came loose where the cover became taut with the wind, and that she had found the forked type, first observed by her many years ago when visiting another tribe to the south, far more satisfactory.

342 Old lodge covers were saved and cut up to make a sort of lining 353 at the bottom of the lodge in winter, and the snow scraped away to make place for the lodge was piled up on the outside thereof for extra warmth. In summer the ground inside the lodge was covered with willows, sagebrush or rye grass. Decorated robes as windbreaks were sometimes suspended in the lodge behind the fancy backrests, which were made by the women from slender willow rods. The women gathered and peeled the rods, although the young men helped straighten them by pulling them through their teeth. A willow ring encircled the fireplace and a broom of buckbrush was always kept handy. Personal belongings were neatly disposed against the wall of the lodge and in front of these were placed the skins which served as bedding by night and as seats by day. The painted parfleshes were given prominence to lend colorful touches. Dishes, utensils, and stored food were suspended 412 from poles well off the floor.

415 Among the articles of household equipment may be mentioned knives, both of bone and of metal, kettles, horn spoons, fleshing tools, etc., and food containers of various sorts. For the latter, [237] the membrane protecting the heart of the buffalo, the paunch, the bladder, and the intestines of the buffalo, as well as those of the

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

The lodges of the other people faced toward the east-southeast, from utilitarian consideration, since the prevailing and strongest winds were from the northwest in winter and west in summer. But the door of the keeper's lodge was toward the south, an orientation determined by the ritual position of the Pipe inside the lodge, namely, in the place of honor opposite the door with the stem pointing toward the rising sun.

The interior of the keeper's lodge was arranged as follows. In the center was the family hearth. About midway between this and the north segment was the square incense hearth, with the west half of black sand and the east of red. At the north, close to the wall, was the Pipe bed and place for the Pipe tripod. The bed, oriented east and west, was made of a buffalo robe over sage brush. At each end was a willow back rest, and over each rest a robe of summer-pelage (after winter coat completely shed) buffalo skin. The tripod, of three legs, was a little over five feet high. The Pipe bundle was either laid on the bed close to the wall or else hung on the tripod, always with the stem to the rising sun. The northern part of the lodge, including the incense hearth and Pipe bed and adjacent area, in all about one-third of the interior, constituted a sort of "sanctuary."

The keeper's sleeping bed, with its back rest toward the north, was a little removed from the Pipe bed, toward the west; the co-keeper's in a corresponding position toward the east. The Pipe child commonly slept on the Pipe bed, alongside of and to the south of the Pipe bundle, with his head to the east. If however the keeper or co-keeper wanted to sleep on the Pipe bed in order to dream, the Pipe child would then give place and sleep in his father's or mother's bed as the case might be. When any of the three slept on the Pipe bed, the Pipe bundle might hang on the tripod over them or else rest on the northern edge of the bed nearest the wall. In the latter case, the tripod was folded up and leaned between the Pipe bed and the co-keeper's bed. According to Thick the sleepers had to lie flat on their backs all night. According, however, to The Boy they were forbidden to do so and had instead to lie on their sides, because the turtle was closely associated with the Flat Pipe and if a turtle gets on its back it cannot right itself.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

341 The triangular space between the foot of the Pipe bed and the
346 head of the keeper's bed served the keeper as a place to keep such
353 of his personal and ritual belongings as his peppermint, sage brush, personal smoking pipe, and so forth.

778 In good weather, the Pipe bundle was taken outside by the co-
788 keeper in the morning (rite to be described later) and hung up, stem to east, on the outside of the keeper's lodge just above the door, the thong handle of the bundle being looped around a pin of the lodge. About sundown the bundle was brought inside again by the co-keeper to its ritual place. At night the opening of the keeper's lodge was securely closed with a piece of rawhide, shaped like the door, covered with a sort of lattice work of rawhide, and fastened from the inside.

778 The keeper's lodge, as the depository of the Flat Pipe and the dwelling of the consecrated custodians thereof, had to be treated with great respect. This respect was formalized in a number of ritual and other observances.

784 No one was permitted to step over the incense hearth, under penalty of being inflicted with fits.

When the keeper, co-keeper and Pipe child took off their moccasins for the night, these had to be deposited, not alongside the beds or under the pillows or anywhere in the "sanctuary," but near the lodge door,—the keeper's to the west of the door, the co-keeper's to the east, the Pipe child's to either the west or the east *ad libitum*. If this were not done, severe headaches would result.

Anyone entering the keeper's lodge or leaving it or passing from one part of it to another, always had to walk clockwise.

784 When anything was going on therein, with men and women both
516 present, the men had to sit on the western side, the women on the eastern. When they sat down, they could not sit with legs stretched out in front; the men squatted on their heels with knees touching the ground and legs parallel, while the women sat on their buttocks with their legs to the right side one leg under the other.

784 No one, adult or child, could throw stones or sticks at the keeper's lodge. Children were not allowed to play or fool or romp

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

793 preme Being through Bha'a, the Supreme Being is the father of the Pipe.'"

In the cases where the new keeper was elected in secret conclave and not told or asked beforehand, at night after the camp was asleep a group sneaked up to the electee's lodge, and one of the group carrying the feathered stick from the Pipe bundle entered the lodge. If the electee tried to escape, the watchers outside would grab and hold him. The electee was raided and lost everything, his lodge and horses and other belongings,—just as the man to whom the Pipe had first been given from above lost everything. Afterwards, however, the relatives and friends of the electee, anybody that could, would give a new lodge, new bedding and other lodge equipment, and horses,—as was done to the first owner and keeper.

After being grabbed, the new keeper and his wife were carried —they did not walk—to the lodge of the retiring keeper who put a cloth over their heads. They were thus in the dark and didn't know what was going on until a special song was sung and the cloth removed. We were unable to secure many details of the transfer rite. The rite included, of course, ritual and other instruction of the new keeper, and co-keeper for which he had to pay handsomely,—for instance, a horse for a ritual song taught him. For [431] these payments he had to count on his relatives and friends who, later in the course of his keepership, would receive equivalent presents in return. A central feature of the transfer rite was the new keeper's dance with the Pipe. In earlier times, in fact up to about 1905, it was only the keeper, we were informed, who could dance with the Pipe and this only at the transfer rite.

346 Apparently the lodge of the Feathered Pipe keeper was very like that of the Flat Pipe keeper, and under similar respect taboos, ●353 but we were able to obtain only fragmentary specific information.

[784] At the back of the lodge, in the place of honor opposite the door, was the Pipe bed of sage brush, laid down with the tip ends pointed toward the lodge center, and covered with a white buffalo robe. When the group was camping at the same site for any length of time, in good weather the Pipe bundle was hung up during the daytime over the lodge door.

346 All movement within the lodge was clockwise. There could be
784